Bombay Branch Royal Asiatic Society.

The Bombay Guardian.

PUBLISHED EVERY SATURDAY MORNING.

VOL. XIII.—New Series.] SATURDAY, MARCH 23, 1867. [No. 4.

WEEKLY REVIEW.

—The *Mitrodaya* points out a singularly erroneous opinion that prevails extensively among certain classes, to wit, that the Native rulers now in a state of modified dependence on the English Government of this country, were formerly independent. For centuries at least before the government of this country fell into the hands of the British, these Native princes had been in a state of dependence on the paramount power, and it is certain that the yoke laid upon them was much heavier than that which is now imposed.

—The Native papers seem to be unanimous in their condemnation of the last act of Sir Bartle Frere's Government in Western India, that by which boys of European or Indo-British parentage who pass certain standards may receive Rs. 30 per mensem while pursuing their studies at a High School, under certain conditions. The object of this rule is declared to be 'to encourage and assist Her Majesty's European and Indo-British subjects to follow higher education.' This measure is regarded as having been dictated by a very unworthy feeling of caste, and is loudly condemned as of the very essence of injustice. Sir Bartle Frere's claims upon the respect and gratitude of the people of this Presidency, are believed to be in a great degree counterpoised by this objectionable measure. We venture to remark that the number of those who will be able to avail themselves of this provision, will be exceedingly small. This is no justification of the principle, if it be a bad one. But we do not think Sir Bartle Frere and his colleagues wished to give any undue advantage to European over other boys. As a matter of fact, that which would be an encouragement to Native youth, would not be any to children of Europeans. Our councillors no doubt thought that it would be a good thing to the University students generally, and also to the community, if, in consequence of inducements held out, a larger number of the children of Europeans and Indo-Britons should pursue their studies in this country, rather than be sent home for education. They believed that such would have a better knowledge of the country and of the people, and be more likely to identify themselves with the interests of India than would be the case if they spent all their years of study in Europe; and it probably seemed to them that the power of caste would be more weakened by the inclusion of even a few such among the students of our University, than it would be strengthened by the special allowance made to them. Perhaps these observations do not meet all that is censured in the arrangement, but they go far we think to remove the reproach of partiality which has been brought against the authors of the measure.

—A colony of American enthusiasts planted themselves near Jaffa, some time ago. We now learn that they have been deceived by their leaders; many have died, others are sick, and they beg for a man-of-war to take them home. The Porte has protested against the entire project of an American colony in Palestine.

—Mr. Massey's License Bill turns out to be even more favorable to the rich than the telegrams had led us to believe. No body is taxed five per cent on his income. Men who are making Rs. 25,000 a year and upwards are only taxed two per cent. They could pay ten per cent more easily than the men of Rs. 200 a year could pay two. The higher we make our image of gold, the more let it be worshipped. Meanwhile, the Bazaar people will avenge themselves for their share in the tax, by charging rich and poor five per cent more for what they sell.

—As we cannot understand how it is either generous or just to hand over a populous province which has been for a whole generation enjoying the advantages of English rule to an unknown Hindoo, now a child, to be swayed as his caprice and the interests of his courtiers may dictate, we can only rejoice in the intelligence brought by the Mail that Lord Cranbourne's action in regard to Mysore is something very different from what the telegrams had stated it to be. The Government of Mysore remains unchanged, and it will be for the English ministry of 1882 or thereabouts to determine whether the adopted child of the Maharajah be placed in power or not. This is a great disappointment to some of our Native papers who show their appreciation of the blessings of western civilization offered to them so freely, by preferring any kind of a Native ruler or misruler to the rule of the English. Yet it is very much owing to the English rule in India, that the Natives of one part of India have come to know anything about the more distant parts of it, much more to recognize these as parts of their own country. India is only now getting to be one, and they to whom their caste was in the place of country are now coming to apprehend that they have a country, not this or that state in this great Indian continent, but India itself.

—The Mail brings us a very noteworthy piece of intelligence. The Suez Canal is so far an accomplished fact that vessels of 80 tons burden can now pass and have actually passed from the Mediterranean to the Red Sea, and from the Red Sea to the Mediterranean. Thus are the vaticinations of the London *Times* and Lord Palmerston disposed of. It is surely wonderful that this great work should be accomplished not by the English to whom it is of so much more importance than it can possibly be to any other people, but by the French. And the first vessel to pass through from this side, is not one from India, but from Siam.

—A very protracted interruption of the Indo-European Telegraph is anticipated, in consequence of the inundations between Bagdad and Mosul. A very great improvement had taken place in the transmission of telegrams, and this adds to the keenness of the present disappointment. During the latter half of February, the average time for messages between Great Britain and Kurrachee was 35 hours.

—We agree with the *Bombay Gazette* that a mistake has been made in changing the name of the 'Bombay Education Society' to that of 'Society for the education of the poor.' It may be a foolish prejudice, but many of those who are glad to avail themselves of the Byculla school for the education of their children, and who contribute so far as they can to the funds of the Society, will shrink from the stigma which they find in this designation. Is anything gained by wounding their feelings?

We have received the Report of the Bombay Scottish Orphanage. It is matter of congratulation that the situation at Mahim is found so salubrious, that the children enjoy such good health, and that their education is being carried on so successfully. All who have visited the Institution and made themselves acquainted with its work, will give a ready assent to what the Report says of the present management. There were 21 resident boys and 20 girls on the roll last year. The payments for children amounted to Rs. 4,650; the Government allowance (for children of soldiers) to Rs. 1,789; the contributions of the public to Rs. 8,411. The total expenses were about Rs. 20,000.

We have received the Reports of the "Bombay Auxiliary Bible Society" and of the "American Mission among the Marathas."

The Bombay Guardian.

SATURDAY, MARCH 23, 1866.

GLEANINGS FROM A HIGH CHURCH ORGAN.

The Church Times of February 9th says, 'It is cheering to find that in most cases no sooner does a man open his lips against the Ritualists than he makes himself ridiculous and hurts his friends.' Again, 'It is quite refreshing to find a Bishop (the Bishop of Salisbury) actually snubbing the Low Church clergy.' Thus it appears that the Ritualists are abundantly supplied with amusement and refreshment. The following extract is significant:

"The wonderful increase in the number of Catholics in the English Church who habitually resort to the tribunal of penance has created a demand for priests who understand the special duty committed to them. It not unnaturally has shown the necessity for some guide to which confessors could refer in cases of doubt and dif.

ARCHIVES MUMBAI

ficulty. This has to a very great extent been supplied by the first part of a manual entitled *The Priest in Absolution* (Masters) which contains a large amount of precise information suitable for priests, but abounding too much in technicalities to be of much interest for laymen. To those among our readers who have attained the priestly office we cordially recommend it."

The Gospel says, 'Whosoever will, let him take of the water of life, freely.' 'If any man thirst let him come unto me and drink.' Absolution is freely offered to all who believe on the Lord Jesus Christ, and the gift is not attached to any functionaries in the church. Romanism had its origin in a desire to concentrate in the hands of the clergy what Christ had commanded to be offered to all; men were to be dependent upon the priest for the forgiveness of sins; and soon it came to be understood that the priests were to be paid in worldly goods for the remission of men's sins. Here we have a key to that prophecy of Scripture, 'A measure of wheat for a penny (denarius) and three measures of barley for a penny; and see thou hurt not (touch not with thy profane hands) the oil and the wine.' A price was put on that which the Scriptures have made as free as the commonest bounties of nature. 'Ho, every one that thirsteth, come ye to the waters and he that hath no money. Buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread?' The first aim of the falsifiers of the Gospel, was not to get money; it was to make themselves, the clergy, the arbiters of the everlasting condition of other men, that men might look up to them with awe, and prostrate themselves spiritually before them. Having once secured this position of authority and influence, they proceeded to make it a means of gain. Is it not all but incredible that with all the information afforded by the past as to the direction in which these steps will lead, men are yet found to turn their backs on Protestanism and deliberately take these ominous steps? The technicalities of the Manual referred to are not of interest to laymen, we are told; we have heard something of these technicalities; they relate to the morbid pathology of the soul, the vices of thought, feeling and conduct, which can only he safely scrutinized between the penitent and Christ.

From the following it appears that the word 'mass' (which our contemporary the *Powla* consents not to use 'for the sake of the weaker brethren') is now fairly naturalized among the Ritualists:

Amongst the notes of progress which may be gleaned from Mr. Mackeson's "Guide," the fact should not be omitted that there are now 97 churches in London and its suburbs which have weekly communion, and 48 which have communion at least once a fortnight. Thus there are nearly a fifth of the churches of the metropolis which really celebrate the *Dies Panis*; and more than a fourth which have advanced beyond the wretched normal condition of things. Surely it is time that a dead-set was made at that most corrupt following of the Liturgy, "table prayers." I would advise the clergy, when they have an early mass and cannot provide a second celebration, to have only matins, with or without Litany, for the mid-day service. At all events, let the faithful laity ostentatiously withdraw before that profane mockery, the "dry service," begins.

An article in the same journal says: "Catholics would be only too glad to see religion completely liberated in this realm from state patronage and control." He means Anglican Catholics; but this is just the sentiment of Roman Catholics in England. The Romanist does not aim at the liberation of religion; but he cannot bear that the aid of the State should be largely extended to a system differing from his own. But the *Church Times* would only consent to the separation of the Church from the State, upon condition that all the property of which the Church now enjoys the fruit, should continue with it.

We make one more extract:

"As regards public worship, the Ritualists are doing all they can to render it hearty and attractive. They have had the penetration to see that the attempt of the Reformers to make the Breviary a manual of public prayer has failed. Nor could any other result have been reasonably expected; for the psalter, wonder and delight of saints and divines as it undoubtedly is, never has been and never can be made intelligible to the masses. On the other hand, the Blessed Eucharist has been and can be made a vehicle of worship to the humblest capacity, while It exhausts the most profound spiritual attainments even to concieve Its depths. Thus the enterprise in which the Catholic school is now embarked, namely, to restore the Adorable Sacrifice to Its old position in the Church's system, may be regarded as the only mission work that can be undertaken for the reconversion of the working classes which has the faintest chance of success."

The Sacrifice of the Mass! the restoration of this is the mission of the Ritualists, and is the only hope for the *reconversion* of the working classes. 'When ye therefore shall see the abomination of desolation, spoken of by Daniel the Prophet, stand in the holy place (whoso readeth let him understand), then let them which be in Judea flee.'

With reference to these matters the *Madras Observer* speaks strongly:

"When once men who have solemnly sworn that the Mass is idolatrous, and everything connected with it, to be abhorred of all faithful people, receive and embrace that idolatry in its entirety, and are endeavouring to thrust it upon the country even at the expense of a revolution in Church and State, we cannot wonder at any lengths to which such a party may venture—oaths, solemn engagements, professional esprit de corps, national feeling, Christian truthfulness and almost everything that is most binding upon man, being quietly ignored and set at nought, that a wafer-god may be worshipped, and a falsely-assumed priesthood exalted."

THE MISSION-SCHOOLS OF ROME.

Mr. Chiniquy, originally a Romish priest in Canada, but now a Protestant minister, says that he admitted ninety Protestants into the Church of Rome while he was connected with it; and that almost all of these had been converted by means of nuns and nunneries. Protestant parents bringing their children to be educated in the nunneries, would stipulate that there should be no interference with their religion; but no effort was ever spared to bring the pupil over to the Church of Rome. These efforts, he says, were often successful; and her educational appliances have now become the most effective means of perversion used by the Church of Rome. What is noticeable is that these conversions do not generally take place in childhood, but after the pupil has left the school and has become in some measure free from parental restraints. The writer of this had two cousins who in their childhood were sent to a nunery, and who embraced Romanism ten or twelve years after they left the nunnery; they even persuaded their brothers to become Romanists and some of these are now priests. These nuns carry their religion, such as it is, into every thing, as they are bound by their vows to do; whereas the Protestants who send their children to them too often hide their talent in a napkin, seldom speak of Christ to their children and fail to make it evident that they are constrained by religious obligations in what they do. A religion that deals in rites and symbols is much more easily worn all the day long, than one which consists in having the word of God dwell richly in the heart and all things done in the name of the Lord Jesus; and it is not surprising that an erroneous religion made conspicuous, should be more influential in drawing the hearts of the young, than doctrinal truth hidden beneath a large measure of worldliness. In view of the facts stated above, and of others sufficiently well known in Bombay, the prospects of religion among us, are, we think, any thing but bright. A large number of the children of Protestants are sent to the nunneries and other Roman Catholic institutions of Bombay and Poona; the aid of Government has been very freely extended to these institutions, and some magnificent edifices have been reared for their accommodation; the want of good Protestant schools in past days, afforded a plea of irresponsibility which is still used; and the evil once allowed to get headway becomes every day less easily dealt with. The nunneries being religious institutions, with large resources to fall back upon, can easily give an education at a much cheaper rate than is demanded by the Protestant schools that exist; and parents who think, as most do, that their great concern is to provide their children with the means of getting on in the world, are easily tempted by these cheaper rates to send their children where they think that they will get at least as good a secular education as they would obtain in the Protestant schools.

THE KINGDOM OF HEAVEN.

This thirteenth chapter of Matthew might be called the chapter of the kingdom. We have no less than twelve references to the kingdom; eight times it is called the kingdom of heaven; once the kingdom of the Son; once the kingdom of the Father of the righteous; these are spoken of as the children of the kingdom; and the word which they embrace is called the word of the kingdom. It is evident then and (as far as anything may be) incontrovertible that there is a kingdom where Christ is sovereign to the glory of God the Father; that men generally are not in that kingdom; that those who embrace the word of the Gospel become thereby subjects of this kingdom; that only those who in this life become subjects of it have ever a place in it; that as the glory of the king is yet unmanifested to the world, being apprehended only by faith, so is the dignity of the children of the kingdom; that at the end of the world (æon) there shall be at once the manifestation of the Son of God and of the sons of God. And observe that the kingdom of heaven is by no means identical with the visible church; there are many tares, many stony-ground hearers, many professing to belong to Christ; but God knoweth his own, and knoweth not as such any who are not; the true church is that which is composed of the children of the kingdom, who receive the word into a good and honest heart, do not refuse to enter and pursue the path of tribulation to which the obedience of that word takes them, do not allow the cares and riches of this world to choke it, but bring forth fruit and continue to do so, some thirty fold, some sixty, some a hundred.

I. The kingdom of heaven is not universal. Some tell us that it is; that God is the loving Father of all; that sin has not removed

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

men from the light of his countenance. Christ did not come from heaven to convey such a flattering unction as this to our sin-loving natures; but to invite sinners, as estranged from God and obnoxious to his wrath, to let him bring them back with reconciliation to God. Men are not governed by the will of God, but by their own or that of their sinful fellows; they do the things he forbids; pursue a path he abhors; give to the winds the sacred obligations which he lays upon them. Their language, even when the loving overtures of Christ are addressed to them, is, We will not have this king to reign over us. They love darkness rather than light; the darkness of 'Ye shall not surely die' rather than the light of 'Come unto me and live.'

II. The visible glory of this kingdom is in abeyance, until its purely spiritual character has been fully vindicated and illustrated. God is a Spirit, and they that worship him must do so in spirit and in truth. Except a man be born again, he cannot see the kingdom of God. It can only be apprehended by faith. As many as are the children of God they are led by the Spirit of God. And the Spirit of God is the Spirit of truth. Believers are by him guided into the truth, and transformed into the image of Christ. The fruit whereby God's plants of righteousness are distinguished from others, is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance. Believers are in the world as Christ was in the world, and they are not of the world as Christ was not of the world. Of the Spirit Christ said, Whom the world cannot receive because it seeth him not, neither knoweth him; but ye know him.

III. How foolish and odious is all sectarianism. What place can any man find for it in this chapter? The children of the kingdom are all who receive the word of the Gospel, who repent and believe on the Saviour, and who look ever to him as their one Lord. The bond that binds them to each other is the same that binds them to Christ. They are now ecclesiastically divided through difference of opinion regarding minor matters, but they are spiritually one and must rejoice to manifest this oneness. Woe unto those who seek to separate them spiritually, to extinguish their affection for each other, to hinder the manifestation of their union.

IV. They misconceive the true dignity and essential character of the church, who attempt to give it a costume that shall be attractive to men. By the pomp of external rites and ceremonies they rather disguise and obscure the true spiritual glory of Christ and his kingdom, than help men to understand this. The word of the kingdom is that by which the kingdom is introduced to the heart; the word of the Gospel, the word of Christ; until men can find salvation in this word, they cannot find it at all. Is the Lord's Supper higher than the word? It is absolutely nothing without the word. In obedience to the word Christians come together to show forth the Lord's death till he come; and the blessings they receive in that ordinance are all conveyed to them by the word which tells them of Christ's self-sacrificing and now triumphant love; even as he himself prayed, the same night in which he instituted it, Sanctify them through thy truth, thy word is truth. The kingdom of God is righteousness, peace and joy in the Holy Ghost.

V. The kingdom of heaven is the kingdom of the Son. That all men should honor the Son even as they honor the Father. The Father loveth the Son and hath given all things into his hand. The resurrection and ascension show him ascending from the depths of his voluntary humiliation far above all principality and power and might and dominion and every name that is named, to be head over all things to the church. His subjects recognize his absolute and undivided authority, and receive all the laws of his kingdom. The confession of Christ of which the Gospel speaks, is the confession of him as King, the confession of all his laws.

V-I. There is a glory of this kingdom apprehended even now by faith. It marvellously differs from all others in that it first wins the heart and then writes its laws in it. It does not say, Do this and be rewarded, Forbear that or be punished; but it takes captive the heart by matchless love, and then says, If thou lovest me live thus; if thou live not thus, where is thy love? The king and the subject are not over against each other, with ill-assorted interests and aims; but the subject is united by faith to the king, vitally, intimately; the treasures, the honors, the power of the King are all his. My Beloved is mine and I am his, is language that the meanest of the subjects in this kingdom, is authorized to use.

NOTES FROM AN INTERLEAVED BIBLE.—1 Tim. IV. 8. 'Bodily exercise.' Asceticism. Distinguished from godliness, which is of the mind. Godliness makes a man contented in whatever situation the providence of God may have placed him, and enables him cheerfully to endure all manner of privations. In the pursuit of it a man will keep his body under. But there cannot be a more grievous mistake than for a man to confound asceticism with godliness. 'The life that now is.' A hundred fold more in this present life.

10. Godliness is that trust in the living God that enables men to labor and suffer reproach for his cause. Not profitable in the sense that it saves men from reproach and suffering. 'The Saviour of all;' has given one way of salvation for all. 'Specially'; in the sense of effectually. 'We trust;' *Gr.* we have hoped.

12. 'Be thou an example of the believers.' We may believe this to be God's way; namely, to raise up individuals to be patterns in the church; to bestow in singular measure the graces of the Spirit upon such, that others may see what God is calling them to, what Christ has purchased for them.

13 'To reading.' Not private reading, but oral reading for the benefit of others. No doubt, it was the Scriptures Paul exhorts him to read for the edification of those who knew not how to read. He was not merely to read, but accompany the reading with exhortation and instruction. In Acts XIII. 15, we have the reading followed by the exhortation and doctrine.

14. 'Given thee by prophecy.' When he was ordained by the presbytery the spirit of prophecy came on some one and announced that Timothy would be a gifted evangelist, specifying perhaps his gifts.

15. Not 'to all' but 'in all things.' 'Profiting,' progress; an important word. This is the canker of many ministers, that there is no progress. Because no meditation.

16. 'Thyself and the doctrine.' Not the doctrine only. Diligently seek your own sanctification and salvation while you seek those of others. Your own progress is the best pledge of the profiting of those whom you address. *Be* (absorbed) *in these* (two things.)

v. 1. Rebuke him and you teach others to despise him.

1,2. These are the hundred fold more in the way of relatives promised by Christ. Identify yourself with the Native Christians.

14. 'I will that the younger sisters marry.' This has some bearing on the question of sisters of charity.

18. Paul is willing to go to the Old Testament for an argument in favor of the support of the ministry. But note, that he does not cite the support of the priests; for there is no analogy between New Testament ministers and Old Testament priests.

19. 'Before witnessess.' Rather, upon. Upon their testimony to the thing charged.

21. 'Elect angels.' The elect who shall be angels in dignity and mission in the day of the Lord.

22. The imposition of hands, here not the communication of gifts, but an identifying of oneself with the ordained.

24. 'Beforehand.' Before their induction into office. They that are otherwise cannot be long hid.

Correspondence.

To the Editor of the "Bombay Guardian."

MY DEAR GUARDIAN,—On these heights we are still amenable to the laws of human life. Some days flit by and leave no sign. I am behind the time at which I had promised myself to write you again. Other duties hindered me, and in the meantime I have again visited the plains. This time I took a new route so far as was practicable, leaving the wearisome corkscrew path and trying the path by which the Pamb Aru (Snake River) finds its way down. I did not tempt the precipice over which it dashes about a mile from here, nor the less formidable in appearance though really impracticable precipices that are farther down. But entering the channel at a point below the precipices, from which the descent is not very steep, I followed the course of the river for four hours. It was a weary way. The banks were steep and often of solid rock, and the channel was filled with boulders of from two or three to twenty feet in diameter. Now on one side, then the other and again in the middle, I picked a path that could just be called practicable. Sometimes there was no way but to wade in the water—sometimes no way but to slide down the sloping slippery rock—sometimes it was necessary to climb the bank by the help of small trees and the enormous creepers that abound, and then for a time to pick out a way through the tangled and thorny underwood. In some places there were enormous trees that would be very valuable if the logs could be hauled to the plains; but they are like to stand till some Yankee comes with his portable sawmill and cuts them into planks that can be carried by coolies. The rare ferns that I had hoped to find under the hanging rocks and in the nooks and crannies they delight in, were not there. I collected experience, and concluded that the old quotation "facile descensus Averni" is a mistake, or it is wrongly used, or it does not apply to scrambling down over boulders,

But I took my pen not to tell you how I went down this time, but how we came up before. When I dropped the thread of my story, we were at Bodhanāyakanur in the Kambam Valley, with the chorus of lyrics still ringing in our ears, and preparing to come up by a path that no white man, except perhaps a hunter or an engineer, had attempted. Br. N. had a Pegu pony who is used to rough climbing. I thought it better to be afoot and compared my stout boots with my companion's nice gaiters, very complacently. There was delay in getting three coolies to carry our blankets and food. But at length we proceeded up the charming valley, first through cultivated fields and then through forest. At two in the afternoon we had gone ten miles, and came to a village and a clearing that was terraced and green with growing rice. Having dined we proposed to go on, but were told that it would be

impossible to reach the next village that night, and that we must stay where we were till morning. Consulting the map and the deepening shadows of Rashimalai, we concluded to stay. I regretted it the less, as I had obtained two or three fronds of some ferns that had not been found before by collecters in these parts, and now there was a good opportunity of looking for some more, Going back a mile, to a stream that crossed our path, I followed it up and soon found the coveted ferns in abundance. There were three species that were new to me, and gathering a load of them I returned to the village in high spirits. The villagers had seemed very desirous to have us stay, and they listened to Br. N's instruction with the best attention. But they allotted us rather small quarters for sleeping; our couch was a veranda six feet by four, or, if we chose, a nice bedstead in the open air. This was not however from lack of hospitality, for they brought plenty of wood and kept up a cheerful fire all night a few feet from us. With a mat hung before the veranda to shield us from the heavy dew, and the place made as comfortable as we could with our blankets, we slept and were refreshed. After an hour's travel in the morning we found two empty huts and wished we had come on and occupied them instead of the little veranda. As we went on it grew steeper and the forest thinned and then gave place to the coarse grasses that clothe the greater part of the Pulneys. The fragrance of the kind called Lemon grass was pleasant, but was all wet with the dew, and soon our clothes and boots were soaking wet. This unfitted the boots for climbing and fitted them for ripping and tearing, to which results shoes made in this country have a strong proclivity in the best circumstances. Soon one of Br. N's gave way, for he had to join me on foot and let his pony scramble up as best he could. And my ill-timed complacency over my cowhides was rebuked by one of them ripping from heel to toe. The stitches held across the toe or I should have lost the sole, or at least have been reduced to the Hindu plan of lashing it to my foot with string or bark. If you ever attempt such a climb, be sure that your soles are well fastened to the upper leather, and take an extra pair of shoes in your valise. We had a sharp climb, and were well wearied and thirsty when we reached a cold mountain stream near the top, and thought of the force of that comparison of good news with "cold water to a thirsty soul." And there on the face of the rock was a patch of a novel little fern (Asplenium exiguum) whose full grown fertile fronds were only from an inch to three inches long. It is as rare as it is small. At the top of the hill a fine grove, called the Pombadi Shola, offered its grateful shade. We were an hour in passing through it. It was early in the afternoon when we reached Vattiwadi and had dinner. But here we learned that it was eleven miles to the next village and that the path was rough and passed over a high hill. We found also that our carriers and the pony were very tired and disinclined to go on. So we spent the night there. It is a village within the boundaries of Travancore seldom visited by Europeans, and the villagers gathered round Br. N. and listened with avidity as he told them of the good news of salvation. We had the village rest-house for a bed room, but the night was very cold, and as no friendly hand kept up the fire, we had to get up now and then and feed it ourselves.

Using the first light of the morning, in an hour and a half we had passed the crest of the hill and reached the stones that mark the boundary of Travancore. The view from the top of the hill was very interesting. It embraced a wide horizon, but the interest concentrated on the valleys, which, commencing on both sides of us, descended rapidly to the plains that spread far away to the northward. Every slope to which water could be led was terraced, and the terraces were green with crops of onion and garlic that are raised in immense quantities or with the springing rice and wheat that had lately been sown. On a slope by the village of Mānavanūr I counted a hundred and forty three terraces in a single series. They resembled a flight of stairs; but each step was a yard or two high and several rods in width. Water is brought in watercourses that wind along the waving hill sides, often for several miles. While we were admiring these valleys that were naturally so beautiful, and that had grown still more beautiful under the plastic hand of man, the clouds that had been forming below came rolling up the valleys and in a few minutes all was covered by the cloud-sea, except the tops of the mountains, and they became its islands. The cloud-sea with its rugged islands was surpassingly beautiful.

On reaching Pūndi, the next village, the men crowded around as usual, ready to hear the preached word. The women were usually shy, and if they drew near to see or hear, it was only where they could hide behind a house and peep around a corner. But we saw files of them coming and going carrying loads of wood or baskets of the little onions. They usually dressed in white cloths, some of which were bordered with blue or the purplish-brown that they call *madhurai*, and that seems to be their favorite color. The borders of the cloths had been colored by being dipped in the dye. But the peculiarity that marked their costume, was a broad blue belt, four or five inches wide. These belts seem to be worn by all the women of these hill villages. The end of their long hair is twisted and tucked up behind one ear under the untwisted portion, thus forming a "chignon" of fashionable size without the use of wire or other artificial helps. These belts and chignons would have been fashionable in "the world" a few months ago. I know not what freaks fashion may have played with costume since we came to our eyrie in Cloud-land. But fashion plays no freaks here. The belts and the whole toilet of these daughters of the hills, remain unchanged "from generation to posterity."

By pushing on as fast as we could along the rough path, and for a part of the way through the grass, we reached home at dark, having travelled thirty miles since daybreak. With my load of ferns suspended by a strap from my shoulder, I had a right to be weary, but I was not. The air had been cold and bracing and there were so many objects of interest that the walk was a pleasant and easy one. Yours &c.

Cloud Land. 7th March 1867. S. B. F.

Epitome of News.

SATURDAY,—March 16, 1867.

—48 per cent. of the deaths in New York are of children under five years of age. There is no such infant mortality known any where else in the Christian world,

—*Times of India*:—"The G. I. P. Railway offices in the Elphinstone Circle are now connected by telegraph with the railway station at Boree Bunder, and all who use the Company's telegraph lines will, in a few days, be saved the necessity of sending to the Boree Bunder terminus. We take this opportunity of recording a feat accomplished by the G. I. P. R. telegraph which for rapidity of transmission has not, we think, been excelled in India. Upon the arrival of the Right Hon. W. Seymour Fitzgerald from England, the news was telegraphed by the railway authorities to Nagpore, over 500 miles, for the information of the Chief Commissioner; and in twenty minutes from the time the message left the Boree Bunder station, a telegram was back from Mr. Temple acknowledging its receipt. Sir Bartle Frere did not learn of the Hon. Mr. Fitzgerald's arrival until nearly an hour later than Mr. Temple."

—Miss Carpenter, at a meeting at the house of Mr. Munguldass Nathoobhoy, expressed her belief:—"That if the native gentlemen obtained female teachers for their schools—and she thought they were anxious to obtain them—they would soon perceive considerable improvement in the girls In England it would never for a moment be thought that girls should be placed except under female teachers. Many Hindoo mothers had told Miss Carpenter that, if there were female teachers, they would allow their girls to remain at school for a much longer period than they would under present circumstances. It was necessary to attach a play ground and a little garden to female schools, for it was desirable that the girls should have a little active exercise and other means for recreation. There ought to be pictures and diagrams hung about the walls of the school to attract the attention of the children and to draw out their minds."

MONDAY,—March 18.

—*Mitrodaya*:—We learn from the *Jugunmitra* of Rutnaghery, that an individual of the name of Kessow, residing at Malwun, has recently made a telegraphic wire, and placing it at some distance he has been carrying messages in Marathee letters. He says if Government will allow him, and if some wealthy men will assist him in pecuniary matters, he will be able to use telegraphic wires between Malwan and Vingorla. If the wire be taken from Malwan to Vingorla through the sea he states it will not cost much.".

—The *Mofussilite*:—The Maharajah of Cashmere will proceed on a pilgrimage to Hurdwar, and every attention and consideration due to his rank will be shewn him *en route* by the British functionaries through whose districts he may pass. Major Mercer, Deputy Commissioner of Sealkote, will accompany His Highness. On the Maharajah's arrival at the principal station of a district, the chief civil and military officers will proceed to meet him and escort him to his camp. A salute of 19 guns will be fired on his arrival and departure from all military stations. His retinue will consist of the following:—1,000 infantry; 500 cavalry; 2 guns; 2,000 camp followers.

—*Bombay Gazette*; Alexandria: "Since my last there has been a change of Ministry at Constantinople, and I learn from an excellent source that the new Government has positively decided upon a large group of reforms calculated not merely to benefit the Christian populations, but what is still more of immediate urgency, to afford prompt and effective relief to the Treasury. In substance, my information on this latter head is, that the long debated question of converting the Vacoufs has received more than half its solution. Without proceeding at once to the full extent of secularising the whole of this vast class of property, it has been decided to convert all *Mahluls*—the lapsed estates of Vacoufs—owners dying without heirs—into *Mulk*."

—"The preparations for an extended revolutionary movement in Epirus and Thessaly in the ensuing spring are being carried out on a very extended scale. Large supplies of arms and munitions are being brought into the country, and the movement is extending to Bosnia and Herzegovina. The Turkish troops will have plenty of work cut out for them. An impression gains ground that there may yet be a rupture between Turkey and Greece, which will be the signal for a general rising of the provinces above named."

—Melbourne, Feb. 26th, via Galle:—The mail from New Zealand brings intelligence that the fighting is not all over yet.

A small skirmish is reported to have taken place at Tauranga in which three European soldiers were killed.

—*Times* correspondent; the Great French Exhibition:—"Perhaps the most familiar illustration which can be given of its plan is that of a common oblong spider's web—a series of elongated circles, if we may so term them, crossed by radial paths terminating at last in a garden, in the centre of the huge belt of iron. More than a belt of iron it is impossible with truth to call it, and passing by the Palais de l'Industrie of 1855 and down the magnificent avenue of the Champs Elysees, one turns with astonishment into the narrow roads which barely give access to the red flat, undecorated iron circus which walls in the contents of what is to be the great Paris Exhibition of 1867. It is really most difficult to avoid harsh terms in describing its first aspect, and anything which the public fancy can conjure up of deformity in the shape of a half raised reservoir or a half sunk gasometer of colossal dimensions, will fall short of its intense, dull, flat, uniform, undecorated ugliness. It is, as we have said, a mere huge girdle of dull red iron, varied here and there by long spaces of flat windows, and containing within its circumference five great inner circles of different heights and widths, but all lower than the outside band or rim, and all, like that, unrelieved either by structural plan or internal ornament. The whole plan of the building is evidently that of a theorist who, in this instance, has ridden his theory rather too hard.

"The park and central building occupy a space of more than 100 acres—the building itself enclosing within its circumference no less than 35 acres. As nearly as possible it is just twice the size of the Exhibition of 1851. This immense structure is, as we have said, oblong in shape, it is 1,245 feet wide by 1500 feet long, and consists of a series of circles, within circles, which enclose at last what is to be a beautiful central garden, fitted with rare flowers, fountains, and ornamental basins. The outer rim of this great belt is, of course, the largest, and, unfortunately as regards appearance, it is the highest. Externally it is a mere red wall of metal, nearly a mile in circumference; internally it is a gigantic circular cor-

ridor, 85 feet high and 115 wide. This is devoted to machinery in motion. Within this again, but, of course, part of the same structure, is another ring or belt for raw manufactures—another within this for textile fabrics—another for hard-ware—another for pottery, glass, and furniture—another for music, paper, and printing. Then in the centre of all comes the picture gallery, and beyond this a small internal corridor abutting on the inner garden, which is to be devoted to a collection of models, plans, pottery, and metal work, carvings, and glass, of every age and from every country, classified chronologically, so as to illustrate by as far as possible an unbroken series of objects the gradual progress of arts and industry from the earliest times. Each of these rings or belts, though differing in height and width, in material and construction from the outer iron band, are really all joined together and form one structure. Thus the belt for pictures and that for the history of industrial art are built with walls of solid stone with a light glass roof at the top, almost precisely similar, except in the fact of their being nearly circular in form, to the beautiful picture galleries at Kensington in 1862. The intervening belts or circles between these and the outside iron one are the usual light glass and iron corridors, about 25ft. high, with ridge and furrow roofs partly of glass and partly of light timber or rather thin boarding."

—*Times of India*; N. W. Provinces:—"Mr. Temple goes to Hyderabad as successor to Sir George Yule. No one has as yet been nominated as Mr. Temple's successor to the Central Provinces. It is, I presume, intended and expected that the new Resident shall exert himself in the most successful manner in the improvement of the Assigned Districts. Mr. Temple is just the man to realize such expectations, and to provide the Nizam with "model" districts under his very nose."

TUESDAY,—March 19.

—*Times of India*:—"A telegram was received on the 11th instant, by the Bombay Government from Mr. Walton, Director of the Indo-European Telegraph, stating that the interruption on the Turkish lines had been caused by extraordinary inundations between Mosul and Bagdad. The country between Mosul and Nineveh is reported to be entirely under water, and Bagdad is said to have been inundated during the night of the 16th instant, in consequence of the bund of the Tigris having given way."

—*Sumachar*:—"What Miss Carpenter has proposed and spoken of has long been discussed; but there is a great difference between *talking* and *acting*. The natives of Bombay are clever in keeping up appearances, and the consequence is that Miss Carpenter is led to believe she has only to point a way to be followed. They (the natives) do not ponder well on what they have to do, and in eagerly undertaking a work without forming definite plans they bungle. The *shettias* begin with the view of pleasing strangers, but their failures result in discouragement to the cause of reform. So Miss Carpenter ought not to be led away by appearances. It is understood she is to write a work on India after her return to England. It is to be hoped she will not be led to be over-sanguine in her expectations from what she has seen of the conduct of the people. It is her influence that attracts so many people about her, but all her anxiety and wishes are not reciprocated. Then, again, the views and condition of the people of the presidency towns form no standard by which to measure the requirements of the residents of the interior."

—A public meeting was held at Wudwan on the 4th inst. to present Mr. H. M. Birdwood with an address, and raise a fund for establishing an institution to be called after his name. He seems to have produced a very favorable impression upon the Chiefs, and to have given an impulse in matters sanitary, educational and commercial.

WEDNESDAY,—March 20.

—*Times of India*; telegram, Calcutta, March 18th: It is proposed that the new bank to be formed by the amalgamation of the Presidency banks shall be named the Central Bank of India.

The Directors of the Bank of Bombay want to pay their share of the new capital by instalments.

The Bengal Chamber of Commerce have determined to remonstrate against the new License Tax Act.

—A Hindoo broker has been find Rs. 50 for celebrating the Holee by covering Dr. Blaney with moist coloring matter.

—*Englishman*: "From Indore we learn that Holkar, having determined to send a deputation of pundits to England, assembled all the learned and holy men of his territories, and desired them to consider the question, whether the pundits he wished to send to England would, as a consequence of their undertaking the journey, lose their caste, considering they were on the Rajah's business. After considerable discussion, it has been held that, although a pundit going on his private account to England would infallibly lose his caste, yet that a deputation crossing the seas on the business of the State, must be held to be free from the usual penalties."

—Severe destitution is reported in the Southern United States. The *New York Times* says: "As winter opened and advanced the unhappy anticipations of the Fall months were more than realized. The scanty crops were found to be even less capable of supplying the want than had been predicted, and the poverty was found to be deeper and more widespread than had been calculated upon. There was a deficiency both of food and money, and industry was all but ruined. The people in the country fled to the towns, and the residents in the towns could do but little to keep them. Vast numbers of widows and children, the hapless relics of Confederate soldiers, were found—in a State like Alabama, for example—to be living on the brink of starvation, and with naught but Winter and Despair before them. Many of them found relief through the Freedmen's Bureau, but to thousands of others there was neither relief nor hope. From hundreds of localities we have seen accounts of these things, and many of them have been published and referred to from time to time in these columns."

THURSDAY,—March 21.

—There are 300 village schools in Oude.

—*Friend of India*:—"Three girls took the veil in Calcutta a week ago. The Roman Catholic paper is particular in recording that some of the Viceroy's family were present, and that strangers behaved "with the greatest propriety and reverence." The occasion was certainly sad enough."

—*Bombay Gazette*:—"It would be pardonable to think the English a tolerated, rather than a dominant race when hearing the hideous clamour of Hindoo worship and festival. At the present moment all India is keeping the Holi festival before which quiet dies out, silence grows to sound, and noise becomes tumult. The hideous din inseparable from Indian life is a very peculiar feature of it. "The silent East" this land is called by those who know nothing of it—silence being in truth the one thing that no money can buy. The silent East, where conversation is carried on in a series of shouts at the highest pitch of voices alway harsh and loud; where the very insects have a double power of noise, and where the croaking of frogs is as powerful as the baying of bloodhounds!

"This clamour we hear at present nightly, not simply tolerated, but sanctioned by Government, which does not think it too great a stretch of paternal generosity to allow lights and music in the native lines for fifteen, or twenty nights! Heaven help all those whose sad fate it may be to be sick at this season, and most of all those to whom the the din of the tom-tom is the last earthly sound"

In the days of Mr Forjett it was possible to get the tom-toming in one's neighbourhood stopped at eleven o'clock at night. But now, we understand, the Commissioner of Police says he has no authority to stop it; and the Magistrate says there is no Act making it penal. We know of one lady at least who has been obliged to leave her residence this week; her health began to be affected by the horrid din kept up all night long, and the Police protested that they were powerless.

—The *Friend of India*:—"The staff of the late Lord Clyde, and the officers and soldiers who served with the Saugor and Nerbudda Field Force, will be little gratified to learn that the legal expenses of a suit forced upon them by the unjustifiable greed of the columns of Generals Sir Hugh Rose and Roberts, amount to no less than £58,000. This is rather more than one-tenth of the booty captured, with interest included up to the end of 1866."

—Miss Carpenter left for England by the Mail steamer yesterday.

—The *Times of India* thinks favorably of the decision of the Upper House of Convocation, that questions of ritualism are to be determined by the Bishop. All ritualistic changes that have the sanction of the Bishop are to be allowed. This does not seem to us a very satisfactory settlement of the matter.

—*Central India Times*:—"We are informed that the only tangible fault the Government have to find with Mr. Temple is his uncontrollable go-a-headism, and really it does seem a very hard case that an administrator of Mr. Temple's calibre should be shelved for so questionable a demerit as that. Better, we think, keep the horses perpetually at full gallop, even though some old stagers should thereby get broken-winded, and there should occasionally be a "spill," than have the coach always going at a snail's pace. But the Government appear to be of a different opinion, and so Mr. Temple's appointment to the political agency at Hyderabad has been resolved upon, and he has been requested to accept that appointment. We understand, however, that Mr. Temple has penned a respectful remonstrance against the proposed transfer of his services from the Central Provinces, and it is thought that no amount of menace or cajolery will induce him so to extinguish himself—he will not commit suicide even to please Sir John Lawrance."

—*Friend of India*:—"From an inquest held in Calcutta yesterday on the body of Lieutenant G. B. Johnstone, Personal Assistant to Colonel Pughe at the head of the Bengal police, the deceased would appear to have killed himself by chloroform. He was in the habit of eating so as to cause indigestion and of using chloroform to produce coma. He had committed an official impropriety for which he was reproved in a kindly manner, but this rendered his transfer to a district necessary though without loss of pay. This preyed on his mind, and after his wife went out to the Lieutenant-Governor's Ball he sent for 4oz. of chloroform and 15 drops of undiluted prussic acid. Messrs. Bathgate and Co. did not send the latter, but on his wife's return he was found dead with a bag of chloroform attached to his mouth. When Dr. Chuckerbutty arrived at 1-20 on the morning of the 2nd instant, the heart was still warm. Two drachms are sufficient for an ordinary dose of chloroform."

FRIDAY,—March 22.

—*Times of India*:—"A great advance has been made on the stage of the works of the Suez Canal since the time when so much was made of the passage of a few barges from Lake Menzaleh to Suez A Trieste ship of 80 tons burthen—by a singular coincidence named the *Primo*,—has passed through the Canal from the Mediterranean to the Red Sea. A vessel from Siam, containing 100 packages of objects for the Paris Exhibition, has also taken the Suez Canal route to the Mediterranean.

—E. Chapple Esq. gave a Lecture in the Floating Church, on Wednesday evening, on the Wonders of Sea and Sky. It was listened to with deep attention by the seamen present, says the *Times of India*.

—Deaths last week, 345.

—*Bombay Gazette*:—"Lord Cranborne has postponed the settlement of the Mysore question for fully fifteen years. This is, in effect, the meaning of the late Secretary of State's very guarded announcement that the Conservative Ministry have resolved not to annex Mysore on the death of the present Rajah, but to prolong the sequestration of the Kingdom and its administration by British officers at all events until the coming of age of the child whom the Rajah has adopted and proclaimed as his heir and successor. One point, then, has been gained for the people of Mysore; they will not be summarily thrown back into a state of barbarism from which British interference rescued them thirty-five years ago, the fruits of a generation of good government will not be utterly and recklessly wasted by the restoration to absolute power of a Prince who while he was on the throne showed himself unfitted to rule, and who, since his independent authority was taken away from him, has become the mere creature of the agitators and intriguers who abound in every native Court."

—The Financial Association of India and China is to be wound up; but this apparent death is simply a metempsychosis; out of the chrysalis comes forth the Financial Association of India, Limited.

—The Mail of Feb. 26 arrived yesterday morning. Heads of Intelligence:

Lord Cranborne has annouced that the Government has resolved not to annex Mysore on the death of the Maharajah, but to continue the present system of administration until the adopted son of

the Maharajah is of age, leaving it to the Government of the day to decide the question of his admission to substantial power.

A bill has been passed continuing for three months the suspension of the Habeas Corpus Act in Ireland. The Fenian rising is quite at an end; its importance appears to have been much exaggerated.

The British North American Confederation Bill has been read a second time in the House of Lords.

The Princess of Wales has given birth to a daughter.

Colonel Nelson and Lieutenant Brand have been committed for trial at the April sessions of the Central Criminal Court. The trial will probably be removed to the Court of Queen's Bench.

The new North German Parliament has been opened by the King of Prussia. The result of the elections has been very satisfactory to the Prussian Government.

The revised scheme for the reorganization of the French army has been made public. The principal alteration is a reduction of the term of regular service.

The Emperor of Austria has restored the Hungarian Constitution of 1848, and an Hungarian Ministry has been appointed. The announcement has been received throughout the country with great enthusiasm.

The Judiciary Committee of the House of Representatives has resolved not to report in favour of the impeachment of President Johnson.

Congress has passed a reconstruction bill, establishing military governments in the South, but providing for the complete restoration of any State accepting the constitutional amendment under a free suffrage.

Among the deaths reported since our last are those of Colonel A. B. Kerr, Madras Retired List, the Earl of Brownlow, and Sir George Smart.

It is stated that the negotiations between Italy and Rome are approaching a satisfactory termination.

A number of Reform meetings has been held in the provinces.

Cardinal Cullen has denounced Fenianism at a civic banquet given by the Lord Mayor of Dublin, at which the Viceroy was present.

The clerical movement against extreme ritualism is on the increase.

The bill legalising the Federation to the British American Provinces has gone through a second reading in the House of Lords.

The obnoxious features of the new law relative to the French press have been struck out at the instance of the emperor.

M. Rouher, in the Corps Legislatif, has admitted that the issuing of the Vandal circular, relative to the seizure of letters, is indefensible.

It is rumoured that the King Consort of Spain has been banished for implicatioa in intrigues against the Queen.

The last French soldier has quitted Mexico. The prospects of the Emperor are uncertain.

—*Overland Mail*:—"As the time approaches for the opening of the Paris Exhibition, that brilliant success which was predicted for it does not appear so certain as was the case some time since. The building in which the Exhibition is to be held is declared to be a sad failure; the Empeor himself is said to be greatly dissatisfied with it, and to have called it "a big gasometer;" and the danger from fire is thought to be so great that the insurance offices fight shy of it, and some great exhibitors are frightened. The House of Commons and the public, too, have been taken by surprise at the demands made upon foreign countries for the cost of fitting up the space allotted to them, and the vote of 11,650*l.* asked the other night to defray a preliminary bill—for it is stated that there will be 40,000*l.* more to pay—excited both amazement and indignation.

—The Blacas collection of gems has been purchased by Mr. D'Israeli for the British Museum for £48,000:—

"General Pezuela, Captain-General of Madrid, published on February 16, a decree ordering that all persons printing, editing, or writing in clandestine journals, or supplying funds for their maintenance or circulation, should *at once suffer death.*"

"The House of Representatives has abolished the tax on cotton from September next.

"Mr. George Peabody has made a donation of 1,000,000 dollars in cash, and another 1,000,000 dollars in Mississippi Bonds for educating the youth of the South, without distinction of colour. In addition to this, he has made a gift of 140,000 dollars to the Essex Institute, in Salem, Massachusetts—100,000 dollars for the endowment of professorships, and 40,000 dollars for building purposes."

—From a Narrative of the proceedings of the Mission sent to Abyssinia, in the *Pall Mall Gazette*, we take the following:—"Cholera having broken out in the royal camp, his Majesty moved to the hills of Begamidu, taking the mission with him. They reached Debra Tabor about the middle of June. His Majesty then took them to Gaffat, where they were located in confortable houses, the King himself superintending the furnishing of that allotted to Mr. Rassam, in which he also placed his temporary throne, out of respect, as he remarked, for the English Queen. On the 25th of June, Mr. Rassam was summoned to Debra Tabor, and ushered into a black tent. While there, the King sent to inform him that he had heard from Jerusalem that he Mr. Rassam, had been sent to him under false pretences, for that after the captives were liberated it was the design of the British Government to avenge the insults which had been offered to our consul. Another charge was, that a railroad was being constructed between Cairo and Kasala for the purpose of transporting a combined English, French and Turkish army to invade Abyssinia. There was but one answer to these reports, namely, that they were the fabrication of evil-disposed persons, and his Majesty was assured that there was no truth in them. He then resumed somewhat of his former courtesy, but expressed himself obliged to guard himself against the bad faith of our Government by detaining the mission. Ever and anon, however, he recurred to his grievances against the captives, and again called upon Mr. Rassam to become responsible for them. Then he allowed the mission to visit their friends at Gaffat, and about the beginning of July went there himself, when he become highly exaspsrated against the whole party, and ordered the mission to be confined in a dark room. He speedily relented, however, and then visited them in person, expressing a hope that he might be judged by the goodness of his heart, and not by his looks and gestures. He also ordered wine and spirits to be brought, in order that he might drink to the health of the mission. The mission next accompanied his Majesty on a warlike expedition, but after three days' march they halted at a place about thirty miles from Gaffat, where they remained two days, and were then sent under a strong guard to Amba Magdala, arriving there on the 12th of July. On the 16th all the party were fettered, but the King had given strict injunctions that they should otherwise be treated kindly. The members of the mission were allowed to retain their own attendants, and the other captives were provided with a female servant each. Houses were allotted to them near the royal residence, and rations, including wine and meat, served out from the King's cellar to those who applied for them. The whole party consists of the following:—Mr. Rassam, Dr. Blanc, Lieutenant Prideaux, Revs. Stern and Rosenthal, Mr. Kerans (an Irish gentleman), and David Petro (an Italian). Bardel and Makerer, who are Frenchmen, and McKilvie, an Irishman, have entered the King's service, and are working with the other Europeans at Gaffat. Up to the 12th of December last the captives had been at Ambr Magdala five months, utterly ignorant of the cause of their detention. It is presumed, however, that the King's object is to extort certain concessions from the English Government before releasing them. His Majesty has written several friendly letters to Mr. Rassam since his confinement, wherein he assures the latter of the sincerity of his friendship, but insists on the necessity of keeping him under restraint until he receives reassuring accounts of the good faith of the British Government. It has come out that the contrary reports mentioned above were circulated by a Greek priest who arrived in Abyssinia from Jerusalem shortly before the mission was confined in the black tent.

"As our readers areaware, Mr. Flad has returned to Massowah with a conciliatory letter from her Majesty, and seven engineers have been sent out in accordance with the King's request. Up to the latest dates received, Mr. Flad had been unable to proceed into the interior, but he had forwarded letters to the King by different routes. The engineers were also at Massowah, and it is understood that if the King's reply is favourable, and he agrees to liberate the captives forthwith, they will proceed to Gondar, accompanied by Colonel Merewether. Should the reply be unfavourable, what then? It is much to be regretted that any premature reports of an expedition against Abyssinia should have found their way into the public prints either here or in India. In the actual temper of the King they can only do harm, and perhaps lead him to adopt extreme measures towards the unfortunate captives. At present they are well treated, and seem to indulge some hope that deliverance is at hand. 'On what that hope is founded it is difficult to say."

Miscellany.

The following extracts are from the *Christian Work*:

Conversion of Mohammedan Officers.

We have been favoured with the following most interesting letter by the Hon. Secretary of the Ladies' Syrian Association:—

On Sunday, December 2nd, I was sent for by Mr. Robertson to interpret for him, because some Turkish officers, who had been Mahommedans and had become Christians, were with him. They had lately come from Constantinople, and were going the next day to Damascus. I went and met them at Mahlein Shaheers' house. There were two or three women with them. They told me that the cause of their coming to M. Shaheers' was that they were passing the door, and they heard some people singing; they thought that it was Mr. Jessup's house, and, having letters for him, they went in and found M. Shaheers and his family sitting together singing. He invited them to sit down with them; and, as Mr. Robertson's house is very near, they sent for me to speak with them.

I asked them how they became Protestants. One of them answered that they had heard the word of God from an American Missionary in a village near Constantinople; then they began to search the Scriptures and ask about these things, till they became quite satisfied that ours is the true religion, and then they openly professed themselves Christians. When this was heard in the "Porte," the Mufti brought one of them before him, and asked him if he were really a Protestant, and he answered, "Yes, I am." The Mufti said, "You must deny your new faith, or your life will be in danger." He replied, "You can kill the body, but not the soul." He then added that our Saviour said, "Whosever confesseth my name before the world, him will I also confess before my Father which is in heaven:" and again, "When they bring you before rulers, be not afraid," &c. Then the Mufti ordered him to prison, where he remained many days; but when the American and English Ambassadors heard about him they compelled the Government to release him. They then added, "It is by God's help and mercy that we are spared."

Mr. Robertson remarked that we are told of some rulers in the Bible who were pious. They said, "Yes, Cornelius." And then I spoke of the other centurion who came to Jesus and asked him to heal his servant. I made a mistake in Turkish, and said his son instead of servant; and the wife of one of them immediately stopped me, and said. "No, it was not his son, it was his servant." They then told me that thirty of their regiment in Constantinople have become Christians, and one of their chief officers. They told me also that there are 200 Mohammedans in Constantinople who have become Christians: after confessing their faith in the Lord Jesus, they were banished, but they have since been recalled, and are still standing firm.

Rajpootana.

Dr. Valentine, of the United Presbyterian Mission in Rajpootana, states, in a letter to the Secretary:—I have met all the political agents in Rajpootana within the last few weeks. I have spoken to them about the state of education and the feeling towards missions. In all the states of Rajpootana, with the exception of Marwar, education is making progress; schools and dispensaries are being established by the chiefs, and in many of them female schools have been formed. The opinion of almost all the agents was, that there would be no opposition to our introducing missions in *all* the native states in Rajpootana. The Jeypore queen, who was my patient, is a daughter of the Maharajah of Marwar. I will see him in Agra, and will ask as a personal favour his allowing us to have free access to his kingdom.

Reports from the Stations of the American Baptist Mission in Burmah.

Prome.—Mr. Simons, Aug. 24, reports the

recent baptism of eight natives, and in July last of twenty-four, one of whom was a Burmese woman, the wife of Moung Louk, and most of the residue connected with the English army. The Lord's Supper was administered at night to about fifty, including seven Burmese and one Chinese from Rangoon.

The king of Burmah has been deposed, and his brother, the heir apparent, together with three of the king's sons, have been killed by the Mengoon prince. There are now four claimants for the throne. This may be God's way of overturning, in order that Burmah may be opened to the ingress of the Gospel.

Toungoo.—Mr Cross has a school of eighty or ninety regular pupils, with good assistants; and the pupils make visible progress. The meeting of native preachers (Ministers' Meeting) was held in Toungoo, Aug. 17th, and a good number were present. The essays read were on important topics, and followed by valuable discussions.

Mr. Bunker, who had just arrived, writes: The good old Quala is here. Were there no other fruit save Quala for a fifty years' sowing, missions would be a glorious success. He is a monument of grace, and a bright example of God's love and the elevating influence of the Gospel.

Bassein.—Under date of Sept. 3rd, Mr. Douglas reports that on the day preceding he baptized two Burmans, and others inspire hope. Forty pupils of the day and Sabath school recently met Mr. D. in the chapel for singing and conversation, of whom five, two boys and three girls, expressed the hope of pardoned sin. Mr. D. has travelled and laboured in the jungle the past year more than in any year previously.

Mr. Van Meter writes the *National Baptist* an account of this mission, from which we (*Watchman and Reflector*) condense the following:

1. The churches generally are doing well; they are less troubled with unruly characters than formerly. Of the whole seventy-two churches there are only seven without pastors, and these are supplied by a licentiate living among them, or are visited by the pastors of other churches. There has been a net gain of 100 in membership.

2. Of the 117 preachers, 68 are pastors, each with his own church, and 49 are licentiates.

3, The item Nominal Christians is now reported for the second year; and the number, 5,757, may be regarded as very nearly correct. This makes the whole Christiau community 12,126; which is an increase of 150 on the number reported for the last year.

4. The School Report is much more favourable than usual. There has been an increase of nine in the number of schools, and 215 in the number of scholars.

5. The total of Contributions and Expenditures, rs. 20,953, shows an increase of 6,347, or nearly fifty per cent on the amount reported last. Two of the Sgau churches have given for all purposes over rs. 1000 each. One of the Pwo churches gives rs. 688 as the maximum.

6. The whole amount received for books and periodicals is rs. 1,289, which is an increase of rs. 286, or over twenty per cent. on the sales of last year. The receipts for periodicals alone show an increase of forty per cent.

Maulmain.—During a visit in Maulmain, in the month of August, Mr. Brayton saw together in the native chapel over fifty boys and girls who do not profess to be Christians. Twelve boys and three girls among the number came out publicly and expressed their desire to be on the Lord's side. On the Sabbath before leaving Maulmain Mr. Brayton baptized twenty-five Pwo Karens.

Mr. Norris writes: Ko Bike, a very able business man, preacher and earnest worker for Christ, is sick with a cancer, and will soon die. Mah Doke, baptized by Judson, at Rangoon, in the night, one of the most intelligent of Burman women, is extremely feeble, now eighty-four years of age. Another useful woman is struck down with the palsy; another is blind.

One grand want is effort for the elevation of the Burmah females. The young ladies of Christian families receive now no training, no culture at all; only a few very young girls are gathered into schools. A school of a higher grade for girls is a necessity. Whence shall come the funds and the teachers?

China. Mission Statistics.

It appears there are some twenty-seven mission; ary societies, American, English, and German, engaged in the work of evangelizing the Chinese.

I give you the result of the investigations of the compiler found under the heading of "Total in China." Ordained missionaries, 97; lay missionaries, 14; missionary ladies, 93; whole number of missionaries, 204; number of native helpers 206; number of members received in 1865, 282; whole number of native members, 3,142.

Perhaps all of your readers are not well posted in regard to the principal stations where these 204 foreign missionaries, and these 206 native helpers are located. Will you then inform them that these stations number fifteen in all, and are named as follows: Canton, Hong Kong, Swatow, Amoy, Takao on the Island of Formosa, Fuh Chau, Ningpo, Shanghai, Han Kow and Kiu-Kiang (on the Yang-tze-Kiang, the greatest river in China,) Chefoo, Tung Chau, Tientsin, Peking, and Kalgan. The last-mentioned is a station about 160 miles from Peking, in a northerly direction, occupied by one missionary and his wife, belonging to the American Board.

We in China see in these few statistics something to encourage our faith, and stimulate our zeal. It is especially encouraging to know that there are 206 native helpers assisting the foreign missionary in the arduous work of preaching "Christ, and him crucified," to the 400,000,000 of China. Let this fact be a matter of thanks to the great Patron of Missions. May their number be largely increased, and their efficiency be greatly promoted by and through the prayers of God's people, offered in their behalf.

—From Dr. Moore's First Man and his place in Creation":—"The Darwino-Huxleyan hypothesis requires, not the nurse only, but the veritable mother of the first man, to have been a paulo-baboon of the missing-link variety—neither man nor ape. Well, say there was a baboon, once upon a time, who (? that) became so very refined and superior to her ancestors, that by dint of natural taste and nice selection of companionship, she brought forth a something tending to become a man child. Perhaps the force of imagination may have had something to do with such a supposed result; and we know, humanly speaking, imagination must have had some reality, some received image to work with; and really we see not how a baboon could have conceived a man, even in idea, since we have no evidence that even a lady baboon has any imagination at all. But did the wish become the father of the thought, and the thought become the father of the new pithecoid humanish progeny? Even this cannot be admitted till we know all the possible force of a wish or a thought in any kind of ape, since no apes known to us have any wishes or thoughts to speak of, being content to continue only apish—they know not why, and care not wherefore. But say that some simian of the gentler sex (whether sentimental or otherwise) did find herself in the interesting condition supposed, can we also suppose any conceivable baboon, any possible link between primate No. 1 and far-off primate No. 2 endowed all at once with instincts exactly adapting her to bring up her unaccountable baby in a becoming manner? It must have required especial consistent and patient teaching and training to establish the young gentleman in the habit of walking uprightly where the influence of example was, of necessity, entirely wanting, or acting all the wrong way. Being born with a real foot, which for an ape would be *lusus naturæ*, such a mother would be more likely to insist on his going on his toes and his knuckles; but how he could have followed her into trees when he began to feed himself is a mystery. He had a foot to stand on, but therefore very unfit for clutching, climbing, and jumping from branch to branch. She must have been more uncomfortable with such a son than a hen with one chick, and that a duckling. Or if we imagine the bantling as to the foot only, in a state of transition with the hand modification, still betraying his descent from his quadrumanal parents, to walk erect as the monarch of all he surveyed was a startling achievement. But like St. Denis, who, in the legend, walked so well without his head, the first step would be the chief difficulty in the way of progress."

BIBLE WOMEN IN INDIA.

It is very satisfactory to find that native-Christian females are being employed, in various parts of India, as Bible-women. We know the nature of this agency at home, and we are glad to find that it is being brought forward in our Mission-fields. It is a proof that Christianity has progressed much more than is generally thought, when it is able to furnish forth native-Christian women who are fitted for such a work as this. It is, moreover, good for native Christianity that it should be so used. It is only as it is active and communicative that it can maintain its ground in the midst of surrounding heathenism.

Amongst our Kishnagurh Christians a native Bible-woman is at work. She is usually accompanied by two or three other of the native-Christian females, and visits about from house to house. At first many trials had to be endured: it was something in India so new, so strange. But now she is welcomed, and not only do the women gather round her as she reads, but the men sometimes will condescend to listen.

In the North-west Provinces also, Bible-women are being employed with considerable success, and that by Missionaries of different Societies.

From the Ambala report, we quote the followimg—

Martha, the Bilble-woman employed in reading the Scriptures to the women in the Sudder bazaar cantonments has been very faithful in the discharge of her duty. The women very civilly receive her at their houses, and they sometimes hold discussions with her on knotty points in religion. She has an average daily audience (excluding the men who sometines join) of about six, making the total number of her sex, to whom she has read the Gospel during the year, very large.

From the Lahore report—

The woman employed in this work is the catechist's wife—a convert from Sikhism, She is gifted with excellent sense, and is one in whose piety much confidence is felt. She speaks of ten or twelve places in the city visited with some regularity, her visits being always made in the morning and forenoon, The houses to which she has had most ready access are those of Pathans, certain Hakims, and Muzhabis. She has held conversations with Khatranis also, at their bathing-places outside the city. Her plan is to read the New Testament and tracts, or to converse generally on such religious topics as are suggested by circumstances. No particular facts looking towards conversion have yet come to light. In some cases opposition has been experienced, especially from some men whose interference, of course, cannot always be avoided. She has been positively forbidden some of the houses visited, and has found not a little to try her faith. Still she perseveres; and it must be hoped that her labours will not be in vain.

From the Dehra report—

A Christian widow, named Margaret has been employed at Dehra, as a Bible-woman, throughout the year. She has found ready access to the houses of the poorer classes, and she seems to be doing a good work among them. In some cases marked interest has been manifested by native females in the word read and explained to

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

them. Margaret's labours have not been confined to those immediately around the Mission premises. She has also visited several villages outside of the station. In these more distant visits she is usually accompanied by her sister, who is employed in the girls' school. We look with much interest to such labours as these as the means of introducing Christianity into the zenanas. Until this is thoroughly done, the highest cultivation of men will be comparatively useless.—*Church Missionary Gleaner.*

PALAMCOTTA DISTRICT.

Report of Palamcotta District by the Rev. E. Sargent for the the year 1866.

Concluded from our last.

V. To what extent do you as teachers find the people endeavouring to help you in your work?

Very few in a systematic manner help in going among the heathen and preaching to them; but in a quiet way there are many who endeavour to convert their heathen relations, and who on social occasions of the meeting of friends at their house do so in a more open manner. In the absence of the Catechist from the village, there are generally those who take his place in conducting the morning or evening prayer meeting, and who are always prepared to support the Catechist in the measures which he proposes with a view to the improvement and edification of the congregation. In these matters most others are merely passive—while those who are disposed to obstruct the Catechist in his work, are very few indeed.

VII. Is caste gaining or losing ground among us?

1. Caste seems to be relaxing some of its force even among the heathen and we should therefore expect to find a correspondingly large improment among Christians; so it is. The idea of defilement by mere contact of body with one of a lower class, is certainly very much modified everywhere. Among Christians it may be said to have disappeared altogether. Men who before their conversion were of the strictest sect of caste-observing men, now freely partake of food by whomsoever dressed. In religious services caste does not show itself. Social gatherings of a few friends of different castes are not infrequent and in sickness and trouble there is a more open drawing together for sympathy and help..

2. The Boarding Schools and Institutions, are, exercising a great influence for good in this matter. Young people of different castes who have lived under the same roof, partake of the same food, rubbed together in the same class and played the same games for years together, cannot afterwards easily stand upon the distance which caste would place between them. Still there is much room for improvement, especially in cases where the people of a village are all of one class and are not frequently brought into close contact with others. As to intermarriages of different castes, that is an event that has been accomplished in comparatively few cases.

X. Have all the heathen in this District a knowledge of what Christianity is? Has every one at some time or other heard the Gospel?

1. It may be affirmed that the female part of the population have not in the majority of cases heard the Gospel or understand anything about it. From the fact, however, that so many Christian schools have for years been carried on—so many tracts and books published and circulated on all sides—so many people professing Christianity in a variety of localities, and the agents of the mission working on all sides, it must be supposed that with exceptions all the men have heard and known something about Christianity, for the heathen also must talk about it in some way among themselves.

2. But though very many may be supposed to know something about Christianity, this knowledge must, to a great extent, be very vague. We may perhapes allow that they know of Christianity as a religion that is opposed to *Idolatry;* but its distinctive teaching can be known to comparatively few. Faith in the merits and atonement of Jesus Christ the Son of God, is not a subject that would be cherished in the mind of every Hindu by a mere casual hearing of the Gospel. For this purpose they require attentive, thoughtful and frequent hearing. Many may have a vague idea of Christianity that its precepts are all holy and its tendencey elevating, seeing it is the religion of their governors, the white people;—but as to the question "What must I do to be saved," there are not many who intellectually know what the Gospel scheme is, much less who feel their own need of a Saviour.

XI. What can be done more for the heathen then has been done?

1. There is no new discovery to be made in this matter, only the old means may be employed in an improved manner and with increased efficiency. We need to teach and preach with more love in our heart, and with more grace and earnestness in our speech. We require to strive after, not seeking so much to confound them by superiority of agument as to make them feel that we are *bonâ fide* interested deeply in their welfare and seek their good. Mere declamation against heathenism will effect nothing, and yet Catechists are very frequently drawn into this by the objections or remarks of their hearers. But for one word that may be said against idols and false gods, we shonld never part with our audience unless we have had a hundered words for Christ, His love, His power, His willingness to save.

2 In this District we want more itinerating appliances than have as yet been brought into the field. We want especially a set of men who will gain access to the higher classes and calmly lay the claims of the Gospel before them. There is in fact here a wide and open field for Missionaries, catechists, and whoever would do a good work. Success is neither the test of a good cause, nor the main motive by which we should be impelled to work. Work in hope we well may;—but work we must—for it is a duty—success is in the hands of God.—*Madras Church Missionary Record.*

DOMESTIC OCCURRENCES.

DEATHS.

NELSON—March 14th, at Berkley Place, Byculla, William Rhodes Nelson, Engineer, aged 23 years.

STEWART—March 16th, at Malabar Hill, Elizabeth Dalziel, the wife of Alexander Stewart Esq.

HIGMAN—Umritsur, on the 11th March, at the residence of C. Rodgers, Esq., Margaret, wife of Mr. T. A. Higman, Punjab Railway, aged 29 years.

MARRIAGES.

HODGSON—HALL—March 16th, at Christ Church, Byculla, by the Rev. F. J. Spring, John Jacob, youngest son of John Hodgson, Esq., Solicitor, Liverpool, to Laura Annie eldest daughter of Leigh Hall, Esq., Bolton, Lancashire.

DRAKE—BREWER—March 18th, at St. Mary's Church, Poona, by the Venerable Archdeacon C. H. Leigh Lye, Mr. Henry Drake, to Miss Jane Harriett Brewer.

BIRTH.

GRAHAM—March 17th, at Poona, the wife of Major A. W. Graham, Acting Examiner Pay Department, of a daughter.

The following sums for the *Bombay Guardian*, have been received since March 9th: Rev S. B. Munger, Rs. 12; Mr. Cantrell, 6; Major C. M. W. James, 7-12-0; Rev. S. B. Fairbank, 15-4-0; Rev. H. J. Bruce, 15-4-0; Rev. W. Wood, 15-4-0; Mr. R. Stuart, 3-0-0; Col. J. Halliday, 15-4-0; Mr. A. R. Gordon, 12-0-0; Rev. A. H. Frost, 15-4-3; Mrs. Haldane, 7-10-0.; Mr. J. Williamson 12-0-0; Mr. R. Mackinlay, 12-0-0; Major Conran, 16-5-4; Mr. Dodson, 3-0-0; Mr. H. J. Fowler, 15-4-0; Mr. Jacka, 6-0-0; Mr. Jupe, 3-0-0; Mr. Fever, 3-0-0; Mr. A. J. Terry, 15-4-0; Mr. R. Kennedy, 6-0-0; Rev. J. Barnett, 10-0-0; Rev. E. S. Stuart, 15-4-0.

Advertisements.

MESSRS. DRURY & GOODE,

GENERAL CONTRACTORS, &c.

INVITE inspection of their designs, with Price List, for Head Stones, Tablets and Monuments, which they are disposed to do at reasonable rates.

28 Parell Road, Chinchpoogly.

March 14th 1867.

BOMBAY TRACT AND BOOK SOCIETY.

Just received:—

Six Addresses on the Glorious Gospel of the Blessed God, by J. F. B. Tinling B. A. .....as. 6

Arrows for the Heart of the King's Enemies by J. F. B. T. .....as. 1

Depository, Verge of the Esplanade.

MR. JOHN T. T. BROWN,

UNDERTAKER, SCULPTOR, & ENGRAVER.

No. 7, Bellasis Road, Byculla, and 7, Petty Staff Lines, Poona.

REQUIRED an English School Master for the Mission School at Aurangabad. A Native convert is preferred. Salary Rs. 35 to begin with. Apply to Revd. James Wilson, Aurangabad.

Publisher's address: "Oriental Press."—Editor's address: Tract and Book Depository.

Terms of Subscription: Rs. 12 per annum; with Indian Postage, Rs. 15-4; with Postage to England Rs. 16-5-4. Payable in advance (quarterly where more convenient).

Printed and published for the Proprietors, at the ORIENTAL PRESS, Bombay, March 23rd 1867.

ASIATIC SOCIETY MUMBAI